



# Serious Admonition

TO THE

**INHABITANTS of Great-Britain.**

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# Serious Admonition

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INHABITANTS of *Great Britain.*

**A** Wise Man's Heart discerneth both Time and Judgment; and there is a Season, in which those who are most remote from an Habit of SERIOUSNESS, will yet listen to a Well-meander endeavouring, inoffensively, with Modesty and Humility, to give serious Advice. If I mistake-not, the present Circumstances of this Nation call on every wise, especially religious Man, to be serious; and every Lover of his Country would now wish to see a Reformation from those National Sins which lie upon us, and which, if not removed, (though God should now grant us Prosperity) will certainly, sooner or later, bring down dreadful Evils, if not Destruction.

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I suppose all that have any Religion will agree in this Truth, That National Sins are likely to bring down National Judgments; and all who have thought of the Matter, further own, that such Sins are to be found among us: But few seem to lay it to Heart, or be aware of the Conclusion,--- *therefore we are to expect* (unless we repent) *signal Judgments to light on us.* Perhaps if the Inhabitants could be brought to attend to *the Fact*, and made to see that we are indeed exceedingly guilty, considered as a Community and Kingdom, they would be awakened to some Concern; at least, the Virtuous and Religious would be excited (tho' they despaired of Reformation through their own Endeavours) to humble themselves before God, and seek earnestly to him to effect the happy Change, without which we must, sooner or later, be ruined: And who can tell but God will hear the fervent Prayer of the Righteous? since his Word saith, *it availeth much.*

Let me therefore touch on a few Things which will discover when a Kingdom, *as such*, is guilty before God, and in danger of the dreadful Effects of his Anger.-----Not only is it so, when the Rulers enact Laws directly contrary to the Divine Law, and Reason of Things; as *Jeroboam, Abab, &c.* of old established Idolatry, and turned their Subjects from the Worship of Jehovah: But also,

1. When Laws well designed for securing of Property, preserving true Religion, &c. appear after long Experience prejudicial, eventually tending to lessen the Fear of God, and in  
Fact



Fact issuing in numberless Perjuries, and Profanation of a most sacred Ordinance ; then doth not the maintaining these Laws (after such Experience) involve the whole Nation in the Guilt ?

2. When the really Religious are comparatively few, and the Generality of a People are personally guilty of great Offences, being either chargeable with taking solemn Oaths, without any View or Design of keeping them,---or with rejecting the Worship of God, paying him no publick Honours, and vilifying his Gospel,----or living unrighteously, contrary to the Law of God and their Country, and beyond their Means, (to the Ruin of many who live honestly) in all Luxury, and incessant Diversions,----or, once more, according to ungoverned Passions and Appetites, in all Licentiousness and Sensuality,--- when by far the greater part of a People is chargeable with some or other of these Crimes, then is the whole Community liable on such Accounts to feel the dreadful Anger of Almighty God.

3. When the several Orders of Men are very generally corrupted among themselves, Princes, Magistrates, Gentry, Commonalty, Rich, Poor, Clergy and People, &c. hereupon the relative Duties are neglected ; particularly when Ministers are unfaithful in their Office, and immoral in their Lives, and the People will not hear, but condemn and despise them.

*Lastly*, When in such Circumstances nothing is done for the amending such Laws, and restraining such Practices, then those who *approve them not*, do yet become guilty of them thro'

thro' their *Indifference* about the Matter ; and thus the whole Nation is also involved in the Desert of Punishment thro' actual Sin of the greater Part, and Defect of Religion and Virtue in the rest.

It is submitted to the Judgment of every thinking Man, whether any one of these Marks is not Proof enough of national Guilt ; and whether the four concurring does not point out a Society as ripe for Ruin, deserving heavy Calamities, and having nothing less to look for ?--- I believe none will deny it, and therefore, to bring all to a Point, I wou'd propose a few Questions, after having eased my burthen'd Heart, burthened for my miserably degenerate Country, threatned with greater Woes, thro' the vast spread of Irreligion and Vice, than the united Force of all our Enemies : (And what is the next Age like to be but a Seed of evil Doers, trained up from Infancy in Sensuality and Sin, and Ignorance of all saving Knowledge)

*Heu Tempora ! Heu Mores ! Heu Pietas !  
Heu prisca Fides !*————

#### QUERY I.

Are not innumerable Perjuries, and frequent Profanations of the Lord's Supper, consequent upon Laws now in Force ? and does not every one see it will be so till they are alter'd ; and that the Guilt of the Land is exceeding great on this Account ?

QUERY.

## QUERY II.

Is not Infidelity and Irreligion come to a great Height, and the Neglect of God's Worship grown a common, almost fashionable Thing, and Popery grown less odious, tho', in itself, as unreasonable, slavish, and merciless as ever?

## QUERY III.

Is it not almost an universal Practice not to render Tribute and Custom where it is due, (in Opposition to express Command of Scripture) but even to encourage fraudulent Dealers before, (and at the Ruin of) Fair Traders? Is not this as contrary to Wisdom and Humanity, as to the Law of God and the Land?

## QUERY IV.

Do not Persons in Trade devour one another; and thro' Luxury, expensive Diversions, &c. are not all Orders of Men so corrupted as to cherish Bribery, (and the Vice mentioned in the former Query) and by most unrighteous Means support their Extravagances, till all Means failing, they sink and drag down into Misery many Families of the honest and industrious?

## QUERY V.

Is not Intemperance and Sensuality unbridled, and are there not Sins among us which brought down Fire and Brimstone from Heaven on *Heathen Cities*, (how small their Guilt therefore to ours?) and does not the Neglect of religious



ligious Education plainly foretell that the next Age will be more licentious than this?

#### QUERY VI.

Do the several Orders of Men among us discharge their relative Duties or not? are the Clergy (one Instance instead of many) vigilant and faithful, and Examples to those they instruct in every good Work; and are their Hearers such as highly value them for their Works Sake, and live the Truths that they hear? Is it thus or the contrary?

#### QUERY VII.

Is it the earnest Care of those who have it in their Power to bring about a Reformation? or are they, and even the Friends of Religion, greatly unconcerned, not touched with the Dishonour cast on God and the Redeemer by the abounding Wickedness of the Times?

#### QUERY VIII.

Do we sorrow whilst we read all this, and discern the crying Crimes of the Kingdom, and are we determined to attempt (by divine Help) first a Reformation in ourselves, and then in our Country? Or do we remain (amidst all our Boasts of Reason) condemn'd of Insensibility and Ingratitude by the brutal Creation?

#### QUERY IX.

If we remain thus stupified, impenitent and unreformed, will not the supreme Governor among

mong the Nations be highly provoked, and our Guilt and Danger daily increase, and the Measure of our Iniquities be soon filled?

### QUERY X.

If, in our present Circumstances, God should (for the Honour of his own, and his Son's Name, and the Reproach of Popery and Rebellion) make our Enemies as Stubble before the devouring Fire, yet if we advance in personal and national Iniquities, and will walk contrary to him, may we not be sure, from the Light of Nature as well as Holy Scripture, that he will walk contrary to us, and punish us seven Times more for our Sins?

What less therefore can we do than invite one another, in the elegant Language of the Prophet; *Come, and let us return unto the Lord, for he hath torn, and he will heal us: He hath smitten, and he will bind us up. After two Days he will revive us; in the third Day he will raise us up, and we shall live in his Sight. Then shall we know (to our Happiness) if we follow on to know the LORD: His going forth is prepared as the Morning (as certainly as the Sun riseth he will certainly bless such Seekers;) and he shall come unto us as the Rain, (as refreshing and enriching) as the latter and former Rain unto the Earth.*

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